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The Psychology and Pedagogy of Anger. By ROY FRANKLIN RICHARDSON. Baltimore: Warwick & York., Inc., 1918. Pp. v+100. \$1.25.

The introspections by a number of trained observers of their mental content when angry have been recorded and generalized by the author with good results and presented in this monograph, apparently a Ph.D. thesis. The author is particularly interested in discovering what mental conditions favor the appearance and disappearance of anger, and his best interpretation is in this connection. His conclusions as to the pedagogical value of the emotion are more conventional and, the reviewer believes, not as penetrating as they might be. For example, he accepts the old dictum that anger, at least in a mild degree, helps us subjectively in our struggle to overcome obstacles and to realize our aims. Is not anger rather an effect than a cause—the sign of an interrupted and somewhat deranged process of action? If so, the pedagogical implication is not more anger—however wisely regulated—but less anger and more of the mental attitudes connected with success. Anger does not help the fighter's technique—it hinders it—but it does serve in cases of danger (interrupted action) as a makeshift to scare the enemy until recovery of technique can be effected. The author, in common with others, may have mistaken effects for causes.

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Science Française: Scolastique Allemande. Par DR. G. PAPILLAUT. FELIX ALCAN, Editeur. Paris, 1917. Fr. 2.50.

Three essays, with a common theme running through them, comprise this small book on scientific method. There is nothing particularly original in the matter contained in these pages, but the analysis of the primary concepts in objective thinking contained in the first part is good. This part also makes a telling criticism of the method of correlation without elimination used by Karl Pearson. The second part points out some of the errors of thinking to which we are liable under the impulsion of our "rational instinct," which leads us to seek for a unitary product or organic whole in our thought. From this have come the errors of animism and other ideal creations. The third part attempts to show that the philosophy of Kant—of all Germans, in fact—arises out of this erroneous subjectivism incident to the "rational instinct." While the objective and scientific philosophies of the English and the French carry on the best traditions of Roger Bacon and Descartes